

The American Friend



Old Series
Vol. XXXIX. No. 48

DECEMBER 1, 1932

New Series
Vol. XX. No. 48

Watchman: What of Disarmament?

BERTRAM PICKARD

Realizing Peace

VERNON BREITHAAPT

Bewitching Mexico

MARTHA PICK

Baltimore Yearly Meeting

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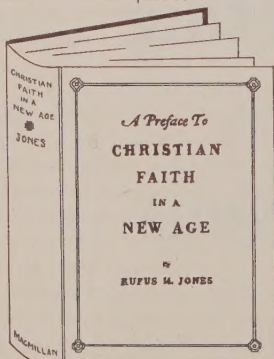
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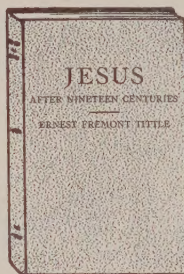
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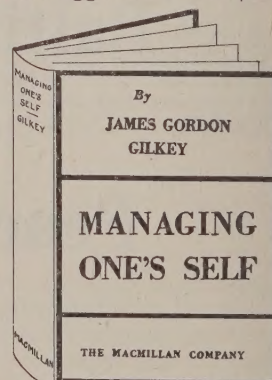
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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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Baltimore Yearly Meeting

BY EDWARD F. RAIFORD

BALTIMORE Yearly Meeting convened in its 261st annual session November 11 to 15, at Homewood Meeting-house. For the second consecutive year, joint sessions were held with Park Avenue Friends. These joint sessions included one business session, held Saturday afternoon at Homewood, a joint business and inspirational meeting for young people at Park Avenue, and two other night sessions at Homewood and one at Park Avenue. The economic situation under which these sessions were held found frequent mention and certainly affected the attendance of members, from the more distant meetings particularly; but it did not affect either the quality or quantity of visiting Friends, of whom it seemed that there were more than usual; nor the type of messages which they brought. In this last respect, the writer thinks he has never attended a Yearly Meeting where there was a superior series of addresses.

The business of the Yearly Meeting was capably handled, as always, by the Presiding Clerk, Judge James Hoge Ricks, of Richmond, Va. Lindley D. Clark, of Washington, and Mary H. Raiford, of southern Virginia, also handled their assignments with entire satisfaction; and all three were continued in service for another year. It was with deep regret that the Meeting felt it necessary to cut off five hundred dollars from its appropriation for the United Budget, and a like amount from its appropriation for the work of the Evangelistic Committee. The year which ended March 31st last was the first in which Baltimore had ever failed to meet its pledge in full to the United Budget, as it fell short this time about five percent. Friends generally felt that it would be better to pledge a smaller amount, and raise it in full.

Some ambitious young scholar who is looking for a subject for research work, and a doctor's thesis, is respectfully urged to consider the following: "What is done with all the time which is saved by our modern machine age?" Certainly it is easier for this generation to earn a living; certainly our hours of work, if

any, are shorter; and yet, it has been felt necessary to pare the schedule of our religious activities so closely that there is often not time to give due consideration to the many important problems which face us. In an attempt to relieve this situation, in so far as it affects Yearly Meeting, it was suggested that we begin next year on Thursday afternoon, and allow that night for various committee meetings. It was also decided to continue the holding of as many joint sessions as practicable with Park Avenue Friends.

Alexander C. Purdy, of Hartford Theological Seminary, had charge of the mid-day devotional period, during which he developed the theory that the ethical teachings of Jesus, centered around the relation of the individual to the Kingdom of God, were much more primitive and much more radical than we have generally dared to assume. He also gave the Religious Education address on Monday night, his subject being, "Our Economic Apocalypse and Its Meaning for Christian Education." (This address is to appear later in our columns—Editor.)

The Prohibition address was given by Col. A. W. W. Woodcock, Federal Director of Prohibition, his subject being, "Aims and Work of the Bureau of Prohibition." He explained how it had been the purpose of the Bureau, since he had assumed charge, to curb the commercial violation of the law, as distinguished from the private violator, who must be reached, if at all, through the force of public opinion, education as to the harmful qualities of alcohol, and the duty of obedience to law. He stated that the cost of the Bureau was \$11,200,000, and that if the value of fines assessed, taxes and penalties collected, and seized property were deducted, the net operating expense would be \$2,107,000 for the year which ended June 30, 1932. His ambition had been to so raise the morale in his department so as to make of his 2,300 investigators the finest body of trained men in the world of crime detection, and gave figures to show that this aim was in process of achievement. He was careful to point out that he gave no

figures as to the added cost of the Coast Guard, Federal Courts, or Federal Prisons, since it was impossible to determine what percentage of their increase was due to Prohibition cases. And finally, he showed by means of an accurate survey which he had sponsored, that the production of beer and wine could not possibly have been, in 1930, the year of the survey, over 35 percent of what it was in 1914. As to distilled liquors, he showed that it was impossible to be so accurate, but that there was no very good reason to believe that the percentage would be very much different.

At this session, prizes were awarded to the winners of an essay contest, sponsored by the committee, for young people between the ages of 18 and 30. Emmett Frazer, of Richmond, Va., received first place, Katherine Mettee, of Baltimore, second, and Kathleen Colley, also of Richmond, third.

On Saturday night two simultaneous sessions were held. The young people, at Park Avenue, were addressed by Rabbi Edward L. Israel, of Baltimore. He urged his hearers to acquaint themselves with the living conditions of our very poor, especially in mill towns. He said it was indeed true that man cannot live by bread alone, but if men have no bread they turn into wild beasts, clawing at their neighbors; that the higher things of life cannot possibly develop in such environment; that we must somehow provide for people their bread as a right, and not as charity; and that the only charity should be the maintenance of character-building agencies.

At the same hour, Professor Hornell Hart, of Bryn Mawr, was developing a similar theme to the joint session of older Friends at Homewood, his subject being, "Prosperity, Material and Spiritual." He showed how there might be, as there actually is, group selfishness, even though the individuals composing the group might be men and women of the highest ideals; that neither Socialism nor Communism could solve the problem of producing for good, rather than for profit; that it was just as absurd to expect an economic war to end

economic wars, as for us to have expected, in 1917, that we were actually fighting the "war to end war." He then offered a plan, based on the primitive principle of barter, which he hoped might be tried, but stated that one of our most noted economists had said that there was not one chance in ten thousand that it would succeed. The discussion following his address showed, however, that many of his hearers thought differently.

One of the finest single addresses of the entire meeting was that given by Augustus T. Murray, of Palo Alto, Calif., who taught the Bible Class in the main meeting room on Sunday morning. His subject was "Prayer." He quoted some of what he called the startling promises made in the New Testament, on this subject, and showed how, "Ye shall ask what ye will, and it shall be done unto you," was entirely dependent on the first part of the verse: "If ye abide in me, and my words abide in you." Prayer thus becomes, not an effort to divert the will of an All-Powerful Creator to one's own selfish ends, but an experience of worship in which, with the obliteration of self, the soul enters into the immediate Presence of God, and then becomes a source of spiritual illumination, and a source of strength.

Rufus M. Jones was present and preached at the Sunday morning meeting for worship. He spoke on "The victory that overcomes the world," and the "Peace that passeth understanding." He opened his sermon by referring to conditions which were so much like a jig-saw puzzle. In closing, he told of a boy who was not familiar enough with the geography of his country to be able to assemble that particular jig-saw puzzle, but who was finally able to solve it when he noticed that the reverse of the puzzle showed a portrait of George Washington, with which he was familiar. He pointed out that the pattern of world problems, just now as badly jumbled, could be put together properly only by using the pattern of Jesus, whose body was broken that the world might be put together according to his pattern.

Rufus Jones also gave the Eli M. Lamb lecture, at Park Avenue on Sunday night, which has been for many years a feature of that Yearly Meeting, having been established in honor of the memory of one of its most beloved educators. This lecture had to do with the speaker's recent visit to the Orient, where he was able to gather first-hand information, not only for the Commission of which he was a member, but also regarding the causes which led up to the Lytton Commission and its findings. He stated that he was in the neighborhood of Shanghai during much of the terrible destruction which occurred in that section, and that he was, with his family, taking a walk

through one of the parks in Tokyo when he heard the two shots which killed the Japanese Premier. He gave it as his opinion that the Lytton Report, of necessity a compromise, would be of necessity accepted by both China and Japan, though naturally not entirely satisfactory to either party. A young Chinese student who was present spoke briefly, following Rufus Jones, and showed the sentiment as he had found it among his people.

The international flavor was strengthened by the presence of a German nurse and a native from Holland at the joint business session on Saturday afternoon; by the report of Clarence Pickett, who spoke for the A. F. S. C. and told of the centers in Europe and elsewhere; by a cable sent to the world gathering of Friends, then in session at Geneva; by a report from Richard L. and Mary Goodhue Cary, now resident at Berlin, which was summarized and given by Margaret T. Carey at the final session on Tuesday morning. The joint business session also considered the home work of the A. F. S. C., with particular reference to relief work among the miners, and the Peace Caravans, financed this year by the different institutions from which the young students went out. The most noteworthy of these, perhaps, was that sponsored by the Hebrew Union University, of Cincinnati. In each case the workers were given a short period of intensive training by the Committee. The work in Press and Publicity of Lucy Meacham Thruston was also stressed, and it was stated that there was demand for nearly three times as much work among teachers as the funds now in hand permitted her to reach.

Other visitors, not yet mentioned, included the following: S. Adelbert Wood, Knightstown, Ind.; Arthur Kellogg, Denver, Colo.; Charles Peaslee, Manchester, N. H.; David F. Lane, Poughkeepsie, N. Y., Clerk of New York Yearly Meeting, and Mrs. Lane; Mrs. A. T. Murray; Julia Collins, Haverford; Elizabeth Evans Goodhue, Wayne, Pa.; Errol T. Elliott, Edna Wetherald, and Hazel Lincoln, of the Richmond, Ind., Central Offices; and Esther Morton Smith, Philadelphia and Washington.

This last named Friend furnished what would seem to be a fitting close for this report, when she spoke, briefly, at the last session. She referred to the beauty of the forest in midsummer, when all the foliage is green and lovely; of the beauty in Autumn, when the trees put on their fancy costumes; and of the beauty of the naked trees, after the leaves have fallen, when it is possible to see to a greater distance and much more clearly than at any other time. She showed how our present circumstances, in which for so many the leaves of luxury

and pleasure have fallen, might offer just the spiritual experience we so much need, in order to see more clearly the longer view of the value of the simple life, and the possibility of greater will to deal with the problems with which the world is faced.

Holland, Va.

OUR WORKERS IN CUBA TELL OF CYCLONE

You will have read of the cyclone in our part of the island and wonder how it affected our mission. It struck us at 2:30 p. m. the 9th and lasted until about 10 o'clock, though not so severe as in some other points for there were no deaths. The loss to property and crops is terrible for these times. The town looks distressed with roofs off, fences down, water pipes down, and plants and trees uprooted and torn to pieces.

The morning of the 10th our property was a sad sight, but I at once sent for workmen, ordered material, and by last night we were sheltered from any rain that might fall and began to look orderly, if not renewed to former conditions.

For three days we were without light, but I had a good supply of candles as it is customary to have the light cut off during these times of political disturbances. We had our Christian Endeavor meeting as usual on Friday night with candles. It was made a thanksgiving meeting as all felt the protection God had given us.

The expenses will reach about \$2,500. I was thankful to have school funds on hands to meet the cost. The problems of the present times have been greatly increased, so only as we trust in divine help shall we have the victory. One feels distressed to see so much suffering and not be able to help as he would like.

EMMA P. MARTINEZ.

Puerto Padre, Cuba.

I thought you would be interested in knowing that the recent cyclone or hurricane which struck Cuba went largely to our west. We escaped with trees torn up by the roots, a part of the church roof torn off, the cornice work on the front of the mission home, and about \$40 worth of damage at the school.

To our west in Camaguey Province there were something like 2,000 lives lost and many houses completely destroyed. All over the island the crops are destroyed. The most serious situation is the almost total destruction of the plantain crop. This is a cooking banana and is the staple food for Cuba. The young shoots which escaped will be bearing in seven or eight months. So with bananas, grape fruit and oranges and even mangoes all torn off the trees, we shall have to pay a big price for food stuffs soon.

Holguin, Cuba.

HENRY D. FOX.

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EDITORIAL COMMENTS

A Washington Merry-Go-Round That Has Ceased to Be Merry

SCARCELY had the detonations of election day died to rumblings, before the question of war debts and reparations was again laid on the doorstep at Washington. But this time with a difference. Despite the spontaneous outbursts of certain politicians, the present approach to this perennial post-war problem is necessarily one of reality and not of politics. After years of vain imaginings, wishful thinking, and political vaporizing, it is coming to be pretty well understood that the war debts will never be paid—at least on nothing like the present scale of adjustment. However just these debts are, however much we need the money to help balance our national budget, and however loath our people are to assume the heavier burden which will thus devolve upon them, the unwelcome fact remains. As a blunt-spoken business man said in effect to a group of business men the other day—regardless of the popular wish and opinion, Europe knows that the debts will not be paid and you know they will not be.

In a word, we are coming to appreciate the situation so tersely put by Walter Lippman the other day in one of his articles of keen analysis. He graphically showed that in all these post-war years, we have received debt payments only because we have loaned the money that made the payments possible. We loaned to Germany, which paid reparations to France and England, etc., which paid debts to us. It was a nice, workable merry-go-round as long as Uncle Sam had the money—and the gullibility—to keep it going round. When it ceased to be merry and he discontinued the loans, Germany discontinued reparations payments and our debtors are now sending us their regrets.

Perhaps the most that can be hoped for, from the American point of view, is that we may be able to effect a settlement that will advance the cause of world disarmament. If that can be done, and the peoples of the world, including ourselves, can be substantially relieved of the terrific burden of gigantic armaments, we shall be the gainers in the long run, despite default of debts owed to us.

Well Known Financier Bluntly Tells the World

THOMAS W. Lamont, partner in J. P. Morgan and Company addressed a conference in New York a few days ago and discussed some of the major causes of present-day conditions. With telling directness he waved aside all technical obscurities and evasions and said that "the single, underlying, world-shaking cause" was the World War and "the unwisdom of man who permitted that war." This fact cannot be driven home too often, particularly by men of affairs. People have come to

realize it in a general way but they need to be told so often they can't forget.

After the Armistice, the speaker said, the war was transferred from the military to the economic field. He held America to be one of the leaders in the economic war, declaring: "In the two drastic tariff increases of 1922 and 1930 she set standards for the strangulation of trade which other weaker nations felt compelled to emulate. Thus, the four years' war on the battlefields of France has been continued by a fourteen years' economic war on a world-wide front." Believing tariff barriers to be one strangler of world trade, Mr. Lamont declared an "unnatural stream" of war debt payments to be the other big offender. "We have held to the idea," he said, "that these great overseas payments—perfectly just but impossible war debts—representing in general nothing except exploded shot and shell shall be paid every year, a quarter of a billion dollars each year, an unnatural stream choking the channels of world trade."

There could hardly be given a clearer demonstration of the futility of war and of the impossibility of actually winning a war in modern times. For a time war may stimulate business, under certain conditions, but it is a forced and false stimulation for non-productive, destructive purposes, and is followed by the reaction of depression and disaster. War bankrupts nations as certainly as it demoralizes them.

Are Statesmen Beginning to See the Light?

IN reporting on the present status of the Disarmament situation before the annual meeting of the National Council for the Prevention of War, Mrs. Laura Puffer Morgan declared that the German ultimatum on equality of arms was forced on that country by the apathy of other nations which ignored her repeated presentations on the question. "The Germans," she said, "were severely chided by Sir John Simon, both in July and in his note of September 18, for forcing the issue of equality at an inopportune time. But it is difficult to imagine a time which would have seemed opportune. The impression that I receive from English sources inclines me to the belief that nothing short of an ultimatum would have been effective there. Conservative British opinion—so I was told the other day by a person connected with the British delegation to the Assembly—has taken no interest in the Disarmament Conference, has hardly known that it was going on. Now that the possibility of the rearmament of Germany has been thrust upon them, they have suddenly waked up to the situation, are thoroughly frightened and begin to see that something must be done. Indications are not lacking that the same sort of thing is happening in France."

And now Sir John Simon, who has been as inept as a

Foreign Minister as he is brilliant as a lawyer, in presenting Great Britain's Disarmament proposals boldly declares: "The object of the Disarmament Conference is to bring about the maximum of positive disarmament that can be agreed upon—not to authorize in the name of equality increased armed strength."

Likewise, France has apparently been undergoing a similar change of heart, as Mrs. Morgan suggests. The new French plan of disarmament is characterized by a practical realism and by a will for cooperation that her previous presentations have lacked. While France still wants security, she is now seeking it through the machinery of consultation and mutual understanding rather than through the policy of armed force.

She has made a real contribution to the cause of disarmament by the thoroughgoing proposals which she has worked out for what she terms "the organization of the world for peace." Both France and England now seem prepared to concede to Germany the principle of equality of rights with her sister nations.

On the whole, therefore, for these and other reasons, prospects of achieving substantial reductions in armaments are brighter than they have been for some time. These prospects will become brighter still if the League of Nations Assembly handles the Manchurian question courageously and wisely and if the World Economic Conference to be held in January is measurably successful.

PEACE: THE REALIZATION OF AN IDEAL

BY VERNON BREITHAUP

PERHAPS it may seem presumptuous for a student who is certainly not an authority on world affairs and relations to offer a preachment against war and a plea for peace. But I think it is not. The college student has the opportunity of developing standards of conduct from the conditions surrounding him which, if successful in the case of the individual, should be applicable to the conduct of the race as well. Nations are built of the fibre of their citizenry, and most certainly the governing principles of a nation should be founded upon the same standards which it expects of its citizens. Those morals which make the individual a good citizen should, if applied to international relations, make the nation a good member of the world.

War is a repudiation of everything noble and lofty in human nature and must be outlawed if we are to realize to the full the possibilities of human welfare and happiness. World conduct is swinging away from the demoralization which directly followed the World War and we see the potentialities of a moral awakening, the birth of a new spirit, in the individual. A sense of responsibility for such action as war on the part of their government is being forced upon the people, and a public, aroused to the menace of international conflict, sees the solution to this great problem of humanity in final disarmament and the settlement of international disputes by arbitration. Our world has become very intimate through modern commerce and must build a foundation of lasting peace if it is not to be eventually disrupted by the dreadful maelstrom of war. And now is the time for such constructive action.

Our civilization has up to now been defended here and there by the genius of some men, the spirit of sacrifice of some people, but the hour has come for united, collective effort to set the world permanently to rights. We have reached that tide in the affairs of men which must lead on to lasting peace if we but

This is the oration which won second prize, given by Mary and Helen Seabury, in the 1932 National Oratorical Contest of the Intercollegiate Peace Association. The winner represents Phoenix Junior College, Phoenix, Arizona.

act upon the advances of the various nations, the pleas of the national leaders, and the strident call of the peoples of all lands.

"Peace is a state attendant upon the achievement of an ideal," says Nicholas Murray Butler. "The ideal itself is human liberty and justice, and the honorable conduct of an orderly and humane society. Given this, a durable peace follows naturally as a matter of course. Without this there is no peace, but only a rule of force until liberty and justice revolt against it in search of peace. Therefore it is to conduct, both personal and national, that intelligent workers for international peace must first of all address themselves."

In the words which Mr. Briand has made famous, "One need not believe in peace blindly, but one must believe in it profoundly." It is the duty of those in charge of educational factors to subject the belligerence of the few and to develop a new spirit of comradeship, so that a profound belief in peace will govern all public actions of the future. A new mode of thought must be accepted. Individuals and nations must have a change of heart, a repentance, and a justification by faith in peace. Until this is brought about, such good works as the disarmament conferences and the Kellogg Pact can not be done as they should be; they represent no actual self-transformation on the part of the nations nor any real desire for any. It is the fruit of the spirit which is peace, and it is the duty of public opinion to compel governments to keep their word as given in such treaties and pacts.

It seems impossible that any one could

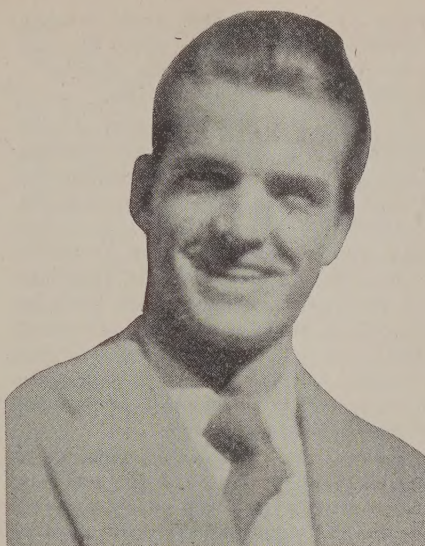
have lived through the trying years of the World War and not have become an ardent advocate of world peace. Must people be so soon reminded of the colossal cost in wealth, in human lives, and in moral standards while we yet have the horror and utter futility of the last great conflict staring us in the face? Nothing in heaven or earth can justify the magnitudinous loss which such a war entails. It is impracticable, inexcusable, and inhuman. That war to end wars cost the world \$24,000,000,000 and an incalculable amount in human suffering, sorrowing, and corruption. Yet today the world is spending upwards of a billion dollars a year more on arms than it did before the war. Our own government spends about 80% of its annual budget on wars, past, present, and future. We are spending more in a single year for possible protection, which should not be necessary under a sensible order, than our government has yet seen fit to appropriate for possibly the greatest financial crisis the country has ever experienced. And yet the Navy League, the War Department, and similar factors are encouraging action that will hasten the next war, which they promise us will far exceed in horror the last debauchery. Is it justifiable in any degree? The answer is positively and invariably, No! Instead let us provide food, clothing, and housing for the stricken people of our country, let us build schools and hospitals and construct recreation centers. The common good and welfare of all people might be advanced to an untold degree if this flood of money and energy were directed away from the greed and hatred and lust of war toward the development of a moral, political, and economical regeneration.

Einstein has voiced the opinion that "universal military service is at the root of the moral decadence of the white race, that it threatens our civilization, and our very existence." The state should be the servant of the people and not their slave

driver, and this is violated when the state forces its citizens to war service and the slaying of men of other countries. But as surely as we have large armies and navies fully equipped and trained to fight, the men will be willing and the leaders will find cause for fighting, with the inevitable dire results to follow. For it is not in human nature to construct a thing and not at the same time create a desire to use what has been constructed.

The voice of the youth of America is joined in the cry for peace. Widespread polls in our colleges have shown them to be in favor of our government making advances in all likely peace moves and in the removal of the compulsory feature of military training in our schools. The Intercollegiate Council of New York City reveals that 92% of 24,345 students voting in 70 of our leading colleges favor reducing armaments and 63% believe the United States should set an example by beginning to disarm without waiting for the other nations. They see this as the duty of the most powerful and wealthy nation in the world.

Let America fulfill the promise of her youth by advancing this spirit and by affording it development along the best lines. Let us supplement our civics courses with similar curricula to foster international relations which will assure the nations of the same secure harmony which communities now enjoy. Let us teach discipline elsewhere than in the



VERNON BREITHAUPT

barracks and the rank and file, and let us satisfy the call to adventure with other than the beat of ominous drums, the marching of trampling feet, and the thunder of rending cannons. Oh, the glory of martial pomp has long since disappeared in the slime of the trenches, the welter of gas, and the darkness of the underseas.

Philosophy and Psychology have discarded the idea of a basic fighting instinct which needs satisfaction through

the means of barbaric warfare. On the plane of instincts each one has equal rights and the militarist is doing the cause dear to him an ill turn when he asks us to believe in the moral necessity of war on the basis of man's instincts.

The road to peace lies away from armaments. The chip must be removed from the shoulder and a spirit of comradeship as opposed to force must be fostered in our schools, our state houses, and our homes. Definite and binding alliances which are conscientiously supported by nations and peoples in a spirit of universality must be made and honored. Peaceful methods for the settlement of international disputes must be increased and strengthened, and these peaceful methods should be given a fair chance to succeed, even in grave crises, by the final abolition of armaments. All peoples of the earth must unite in the spirit of fellowship if the ultimate promise of humanity is to be realized.

"To defy power, which seems omnipotent,
To love, to bear; to hope till hope creates
From its own wreck the thing it contemplates;

Neither to change, nor falter, nor repent;

This like thy glory, AMERICA, is to be
Good, great and joyous, beautiful and free;

This is alone Life, Joy, Empire, and
Victory!"

(SHELLEY).

WATCHMAN: WHAT OF DISARMAMENT?

BY BERTRAM PICKARD

A NUMBER of sub-committees and rapporteurs are at work on various aspects of disarmament. But the plain fact is that the Conference is marking time and that no successful issue is possible unless a way out can be found from the deadlock created by the German demand for equality of status and the abstention of the German government from discussion in the Conference.

It would be difficult to exaggerate the gravity of the present situation, because the difference of view as between the German government and other governments, notably the French, goes to the very root of the armaments problem. It is in fact the major question that the Disarmament Conference was called upon to deal with, and the very reason why more than a decade of delays and hesitations has preceded the attempt.

To save the situation, strong and united action is essential; but such action to be effective must take into account the

The following contribution from our Geneva correspondent really comprises two articles. On about October first the first part, dealing with the German demands and the general implications involved, was written. It furnishes good background for the second article, prepared more than a month later, which treats particularly of the French Plan and its significance to the cause of Disarmament.

various and complicated elements in the problem.

Thus the first duty of all groups working for disarmament is to understand the nature of the German claim and the responses of other governments to date, as well as the French preoccupations with what they style "the organization of peace."

ASPECTS OF THE GERMAN CLAIM

There are three aspects of the German claim for equality of status. There is

the strictly legal aspect; there is the moral aspect; and there is the political aspect.

As regards the juridical aspect, the German contention amounts to this, that the disarmament regime imposed upon Germany by the Treaty of Versailles (Part V) was merely provisional and transitory; that its purpose was to facilitate general disarmament of a similar kind; and that failing such general disarmament, Germany is *ipso facto* freed from her obligations under Part V of the Treaty.

Both the French and British governments have combatted this doctrine. The British statement of September 18th puts the legal position like this: "To state what the object or aim of a stipulation is, is a very different thing from making the successful fulfillment of that object the condition of the stipulation." In plain words this means that general disarmament was not envisaged as the condition of German disarmament but as its consequence. The jurists are thus divided

and the only body competent to decide between them would be presumably the Permanent Court of International Justice.

The moral case for the German claim is much stronger and is very widely admitted. It is unthinkable that a great and proud people, a member of the League, and with a permanent seat on the Council, should be asked to sign another treaty concerning armaments where equal rights and duties did not apply. Furthermore, the evident intention of the Preamble to Part V of the Treaty of Versailles and of the famous Clemenceau letter of June, 1919, was to foreshadow serious general disarmament at no very distant time, so that the long delay in fulfilling this moral obligation on the part of the other countries quite naturally is deeply resented by the German nation.

Finally, there is the political problem. Fortunately the difference of opinion here is narrower than in the case at law. The principle that the new Disarmament Treaty or Convention shall be freely accepted by all parties, including Germany, and shall replace part V of the Treaty of Versailles is widely admitted though the position of the French and some other governments remains ambiguous. The difficulty arises over the question of levels. Shall the granting of equality of status to Germany be interpreted as permitting an increase in German armaments or not. In a word, shall equality of status be reached by way of the rearmament of Germany or by the disarmament of other states?

Happily, the official declarations of the German government would seem to suggest that Germany favours the second of these courses, always provided the general disarmament contemplated is sufficiently radical; for example, some such measures as were proposed by President Hoover last June, or still better the general prohibition of all those armaments disallowed to Germany under the Treaty of Versailles. It is true that the German government is demanding the liberty to modify some of the Versailles conditions, for example as regards the organisation of the Reichwehr. That question, together with the vexed question of compulsory military service, will need to be considered in the light of what are felt to be psychological and national needs on the Continent of Europe. Clearly it will be difficult, if not impossible for the French and other Governments to maintain conscription and urge its civic value whilst withholding the right to follow a similar system to neighboring states.

LESSONS TO BE DRAWN

What lessons are to be drawn from the foregoing considerations. Surely

these. In the first place, since so much agreement already exists about the case in equity it would be a great mistake to pursue a sterile wrangle at law.

Secondly, the fifth paragraph of the British note, though not happily worded, seems to offer a way of escape from the present deadlock. That is to say, the General Disarmament Treaty must replace Part V of the Treaty of Versailles as also the Naval Treaties of Washington and London, which treaties would be merged in an all-embracing agreement freely accepted by all parties including Germany, wherein the former obligations of these treaties would either be included or modified by agreement.

Thirdly, the principle of equality of status should be admitted forthwith in such a way as will allow of the essential German participation in the discussion of its application.

Fourthly, that these discussions should proceed upon the assumption that equality of status shall be achieved by way of disarmament and not rearmament.

Lastly, in order that the measures of disarmament may be as radical as are required to bring Germany into the Convention, it will be essential to reexamine the whole question of the organisation of peace with a view to promoting that equality of security for which the present French Government has pleaded both in the Disarmament Conference and elsewhere.

Such discussion will need seriously to take into account the new possibilities of consultation and collective action opened out by the changed attitude in these matters of the government of the U. S. A. as witnessed by the party program and by Mr. Stimson's recent epoch-making declarations concerning the implementation of the Kellogg-Briand Pact.

It would appear that the time has now come for a new approach to the old problem of "security." Experience shows that the system of mutual guarantees as conceived under the Covenant has not worked, in part because the League without America and Russia is not yet in a position to apply decisions upon a universal scale; in part because the application of these guarantees, as envisaged by Article 16 is not flexible enough to allow of varying application to meet varying situations; but chiefly because the sense of solidarity and the will towards mutual aid is so deplorably weak. It is obvious that what is practical politics in one part of the world may not be practical politics in another part; and that differing circumstances require differing treatment. Thus the most urgent need at the moment is not to put down further and more precise guarantees on paper, but rather to organise consultation in a form that will provide the maximum hope of common action in face of

common danger to the peace of the world; and which will also provide the greatest hope of mobilizing public opinion behind any collective action that may be taken.

FRENCH PLAN "GENUINE, BRILLIANT"

France has often been singled out as the villain of the disarmament drama. The Tardieu Plan, despite its radicalism in the realm of the limitation of national sovereignty over armaments, did not dispel these doubts if only because its proposals were couched in a form most certain to shock the prejudices, and indeed the legitimate preoccupations, of other nations.

The outstanding characteristic of the Herriot-Boncour Plan, as contrasted with the Tardieu Plan, is that it is not merely, or perhaps even predominantly, a French Plan, but instead a genuine and brilliant attempt (nothing with Paul Boncour as chief architect could be mediocre) to make a synthesis, not forgetting French interests naturally enough, of the various proposals made at the Conference, notably the Hoover Plan, and in such a form, moreover, as to encounter the minimum opposition from the major powers concerned.

It would be neither fair nor true to say that the French Plan was merely the Geneva Protocol (of 1924) revived. Nevertheless, the Plan deals, as any Plan which takes political realities into account must, with the three perennial elements of the problem—Arbitration, Security, and Disarmament.

The most original feature of Monsieur Boncour's scheme, and one which reveals his statesmanlike grasp of contemporary public opinion in other countries than his own, is the conception of national and international security envisaged in three concentric circles—each circle representing a different degree of responsibility.

In the outer circle are the non-League member signatories (U.S.A. and U. S. S. R.) to the Kellogg-Briand Pact, who, not being bound by the Covenant, are nevertheless held, following the doctrines enunciated by Mr. Stimson on August 7th last, to have abandoned the pre-war conception of neutrality and who will consequently be asked under the Plan to undertake never to accord a declared aggressor the rights formerly enjoyed by a belligerent, nor yet to recognize any advantages obtained through violation of existing treaties. The abandonment, by the United States (assuming Mr. Stimson's attitude be given effect) of its traditional attitude to neutrality and freedom of the seas, is an epoch-making event which will simplify enormously the task of the League (and the U. S. A.) in coping with the problem of aggression. It is of course the Manchurian conflict that has brought home the necessary implications of the Pact. And whilst there

may be, and are, very varying views as to the forms of coercion that the community of nations should, or could, use to safeguard the common peace, there can be no difference of opinion surely, that in abandoning once and for all the old a-moral conceptions of neutrality and the rights of belligerency the world has taken an immense step upon the road towards a human solidarity that must express itself in common concern and mutual assistance.

The second circle is to be occupied by members of the League which are situated outside the Continent of Europe—including Great Britain, which country, for the purposes of the Plan, is to be regarded as extra-Continental, except in so far as responsible under existing treaties (i.e. the Covenant and the Locarno Treaties) for restraining and suppressing aggression in Europe. Great Britain is not asked to undertake any new obligations in the field of collective security, but only to reaffirm her serious intention to honour engagements to which she is already committed.

GENERAL OBSERVATIONS ON PLAN

It is impossible to discuss or even describe adequately the disarmament proposals of the Plan until further data is forthcoming, but there are one or two general observations to be made. It is already clear that the French Government envisages far more radical reductions than any previously put forward by France. It is also clear—and the reception of the Plan in Germany is proof of it—that a genuine attempt is being

made to give satisfaction to the German demand for equality.

As regards men, a novel solution is to be sought—the Hoover Plan for Effectives contained the idea in germ—in reducing progressively all armies, as far as the Continent of Europe is concerned, to a common type, namely, a species of militia with a six months service period as the norm, the long-term professional nuclei in each country to be reserved, apparently, for international police purposes only. The proposal to reinaugurate conscription in Germany is strongly criticised in some quarters. Clearly the abolition of conscription elsewhere would be greatly to be preferred. But unhappily there is no sign of European countries being willing to abandon conscription, and that being the stubborn fact, the question of giving Germany equality of status is insoluble so long as she is not free to reintroduce compulsory military training. Moreover, without agreement at Geneva it is plain that German rearmament is only a question of time. Such rearmament would mean either conscription on pre-war lines, or the development of a professional army coupled with semi-military formations which would destroy Franco-German understanding and all sense of security in Europe. The fact that the German Socialist Party supports the French Plan as calculated to avert the danger of German rearmament is most significant in this connection.

Finally, as regards material, the French Government has been converted to the method of "qualitative disarmament" and endorses the major conception

of the Hoover Plan, namely, that the power of defense can and should be augmented by reducing the power of attack. How effect is to be given to this principle is still obscure. It would appear that the production of new "aggressive" weapons is to be prohibited but that existing stocks are to be reserved in some way not yet specified for the service of the collectivity of nations in the event of aggression. The effectiveness of such provisions can only be judged when more data is available.

Doubtless many will think that the Plan is very complicated. It is complicated, and necessarily so, given the number of states involved and the great variety of conditions that are reflected in as many different attitudes and emphases. There is no simple solution given the present psychological realities; and the great virtue of the French Plan is that to date it is by far the most thorough attempt to marshal the whole of the relevant facts and to deal with them together within the framework of a number of coherent principles. We each and all may criticise some, or many, of the elements in the Plan, but the thoroughness and courage that the present French Government has displayed demand, at the very least, our sympathetic examination of the Plan as a whole, final judgment being deferred until the full details are before us. The Plan has been well styled "*le plan constructif*." We only have the right to criticise if and when we can put forward alternative proposals which, in the light of all the facts, might legitimately claim to be equally constructive.

GENEVA: PEACE THROUGH RELIGIONS

BY WILLIAM C. ALLEN

THE international committee of the World Conference of International Peace through Religion convened in Geneva, in August, 1932, Dean Shailer Mathews, of Chicago, presiding. There were present sixty men and women, from distant lands, representing leaders in their respective faiths.

Geneva is a beautiful city. The streets are thoroughly continental. The water front on Lake Geneva is peculiarly delightful. It is difficult to describe as there is nothing like it in the United States. On both shores of the narrow end of the lake, where its waters prepare to hurl themselves into the swift, green Rhone in the heart of the center of the civic life, there stretch the broad promenades, graceful balconies, monuments, parterres of brilliant flowers. Shade trees in perfect rows and symmetry pro-

tect pedestrians, while numerous comfortable settees afford rest on every hand. Behind these broad walks are the tree-arched driveways, then another sidewalk in front of many hotels or public buildings, their fine facades rich in ornamentation and beauty. The harbor is gay with yachts, little motor boats, bunting, pennants. On a clear day Mount Blanc is seen towering above the near but colorful mountains, its great summit crowned with glistening snow. Truly this international city has a charming setting.

Geneva is quite modern compared with many other European centers. It presents few places of historic interest. One is the old town hall with its extraordinary outside staircase up to the roof. Within the same building is the "Alabama Room," where the historic dispute with England on account of assistance given

by that country to the southern states during the Civil War, was arbitrated. In the same room is the "plough of peace," made of swords contributed by American officers subsequent to that conflict. Within a few feet of the Roman Cathedral is the old church where Calvin preached, and which John Knox used when he was exiled from Scotland. The huge monument to the heroes of the Reformation is many feet long and exhibits statutes of great proportions.

The suggestion to promote amity through the religions of the world is unique and daring. It is intended to have delegates and attenders to the conference from the great religions of the world. While admitting that the spiritual ideals more or less associated with most religions are not fully lived up to by those who profess them, it is hoped by

such cooperation to aid in bringing about a sentiment—strong in many religious groups—that will assist in doing away with the occasions of international fears and wars. Dr. Henry A. Atkinson has been the principal promotor of the project, and is its secretary. The United States office is 70 Fifth Avenue, New York City. Any one can join.

Business was generally conducted in the English and German languages. Each session was opened with silent meditation and prayer. Such a method of devotion is most inclusive—all creeds and faiths can unite in it.

During discussions the value of education, disarmament, wise political and economic policies were fully recognized, along with the supreme importance of spiritual values. The chair epitomized the central object of the movement when he said, "We are not to exploit our own religions, but to endeavor to aid world peace through the application of spiritual forces." A Jewish Rabbi declared,

"History shows that religion has been used as an instrument of evil as well as an instrument of good." Another Rabbi called attention to the fact that the later prophets had foretold internationalism. The aspirations of humanity have been followed by dark clouds within the past eighteen months, but we do not despair. As a practical matter he stated that religion does not dominate the Powers today—the Powers dominate religion. But the spiritual power of religion only can bring about reform.* A speaker called attention to the urgent necessity that different religious groups speak the truth about their neighbors—the more this is done the closer we shall get to real world friendship. We have not yet understood our responsibility.

Dr. Herman Neander, of Sweden, declared that "the only power that can rescue humanity is vital spiritual religion. He said that the parable of the Lost Son applies to the nations and religions of the world today. They must

repent. People when they meet do not speak to each other about religious matters as they used to—let us converse on these subjects with respect for the views of others. We are all the children of the One Father. When we get closer together in the spiritual fundamentals of our religions, "the Truth shall make us free." The activities of the World War manifested that there is a demoniac tendency in mankind that religion alone can correct.

Two English contributors to the various discussions called attention to the reality—supported by New Testament declarations—that the peoples of the world have within them the one spirit, the one Divine Guide which teaches all men to love and not to hate. As people of goodwill follow this light, and are obedient to it, they meet on common ground.

The final session concluded with an impressive period of silent prayer.

Switzerland, 1932.

BEWITCHING MEXICO — SOME PERSONAL IMPRESSIONS

BY MARTHA PICK

A LAND utterly diverse from your own, with contrary customs and a pleasantly defiant point of view, a turbulent history, magnificent panorama and strange colorful people," a country where one gets many shocks and surprises, one of the most beautiful, most bewitching countries on earth: Mexico. Last summer it was my privilege to spend two months in our sister republic south of the Rio Grande, part of the time as a member of Mr. Hubert Herring's Seventh Annual Seminar in Mexico. The Seminar, which calls itself a venture in international understanding, makes it possible for its members to meet influential Mexican citizens for a discussion of the living forces in Mexican life, cultural, educational, economic. The speakers are authorities in various fields, members of the Mexican government, university professors, economists, experts on agrarian development, education, labor, the arts, etc. As many of the speakers were educated in the United States or in Europe, most of the lectures were given in English while others were delivered in Spanish and very ably translated. Immediately one was struck with the great frankness, on the part of the speakers, in the discussion of controversial subjects, with their attractive and courtly manners, with their qualities of public spirit and devotion to ideals.

The extraordinary difficulties which meet the leaders of the nation on all sides do indeed demand great ability and

personal loyalty if a way is to be found out of Mexico's political, economic, and racial troubles. Even today the mortality percentage in Mexico is the highest of all countries, but the Federal government is making a determined assault on national ill health and success is being obtained.

In the opinion of Mexican labor leaders, the present unemployment situation in their country is "not better than in the United States." The Mexican workman pays practically twice as much for rent as the workers in any other country and vast populations are living in tenement houses under terrible conditions. The psychology of apathy on the part of the working population is keeping standards very low. Agrarian leaders propose placing factories in rural surroundings in order to give the workman the advantages of the country and so to develop love for the land in the proletariat. Such labor leaders and members of the government as I heard were anxious to disclaim adherence to communistic theories. They are neither capitalistic nor individualistic and intend to keep to "the middle of the road," working towards steady socialization of wealth in order to forestall violence by the masses.

In a country with 75 percent rural population the land question must needs be of paramount importance. Mexico, which under Diaz was called "the mother of foreigners and the stepmother of

Mexicans," means now to become the mother of her own children. Not so long ago the whole State of Morelos was owned by 25 families; in some parts of the country the Indians did not possess enough land to bury their own dead or to throw away garbage, while some of the haciendas comprised millions of acres. At the end of the Diaz regime in 1910, the masses were in greater degradation than ever before. The end of the armed Revolution came in 1920 and the constructive peaceful period began. What the government is trying to do now, though called Revolution, is in their own words trying to get out of degradation. The task is enormous: communities one hour outside Mexico City still live as they lived 400 years ago. Over 50 dialects are spoken in the Republic.

The country is not efficiently served throughout all its territory by the railways. There are zones potentially rich and productive without efficient communications. The ultimate economical development of the country is impossible without the extension of the system so as to tap the great sources of raw materials: timber, iron, coal, minerals in general, tropical fruit and others. Some very fine roads have been built in late years, and the magnificent Laredo-Mexico City road will be completed next year, it is hoped.

I for one constantly marveled at the courage and purpose with which so many, especially of the younger men in Mexico,

work for the economic emancipation of "the twelve million who live on the fringe of civilization," as Mr. Calles expressed it. The government disclaims any attack on religion but is determined to break the political and economic influence of the clergy. The doors of the big church at the waterfront in Vera Cruz stood wide open in the twilight hours; a few young children joyously sang and laughed under its portico; I entered and to my astonishment found myself in the City Library; altar and pictures had disappeared, the gallery was stacked with books, a fair number of people, mostly students, were sitting around, quietly reading.

This brings us to the all important question of education. John Dewey describes the educational program of Mexico as "in some respects one of the most important social experiments undertaken anywhere in the world." According to the Minister of Education, Senor Bassols, who gave us a splendid lecture, rural education affects over three-fourths of the total population and affects the general process of all the economic and political life of Mexico to such an extent that it is not possible to attempt a serious solution of any of the important problems of the nation without taking into account the cultural and economic conditions of the peasants. A total transformation of life is necessary; rural education must be biological, social, economic, political, cultural—all interdependent—yet the spiritual heritage of the Indian must be salvaged, his own traditions and culture must be kept alive. On this point the government is very emphatic. Seven thousand rural schools have been established during the last twenty years. In thousands of Indian and Mestizo villages and towns, adult education has been introduced, and the inhabitants with a newly won measure of freedom and in possession of some land have in many communities enthusiastically furnished a schoolhouse. It may be said that since the time of the Spanish Conquest in which each town built its church, no other step equal to this in importance has been undertaken for the consolidation of communal life in the country. The creation of thousands of rural schools would not have been possible, at least with such full cooperation of the present, if the epoch of educational awakening had not coincided with a moment of intense social restlessness when rural laborers were receiving parcels of land, and thus were being liberated from their ancient condition of slavery. Normal rural schools were founded, dedicated to the preparation of future rural teachers in an environment which facilitates an intimate comprehension of rural life.

We visited several of these co-educational

teachers' training schools, established in beautiful old convents. On the other hand intellectual shock troops were created which travel far and wide into the country, uplifting the peasant and bringing new ideas to the teacher. The task of integrating the Indian demands the utmost energy of the government, and the nation is beginning to understand that on the achievement of this work hinges its very own existence. When we visited several of the rural schools the whole population turned out to greet us, shots were fired as we approached the villages, but we were in no fear of bandits, indeed, nothing could be further from one's mind; the children gave delightful pageants on their outdoor stages, the whole place was decorated; in two communities all the children and women had worked since five o'clock in the morning to wind the lovely bouquets which they presented to each of us.

In the cities we saw the open air schools, the remarkable school for boys from far off and widely scattered rural districts in the Colonia Anahuac, the beautiful and artistic home for rescued girls in Cayoacan, the very extensive civic centers comprising lovely gardens, facilities for all sports, open air theatres, day nurseries, children's clinics, all fascinating and evidently successful experiments on a large scale. It is said on good authority that nowhere in the world is a ministry of education so open to all new ventures as in Mexico City. An extensive and vigorous propaganda against the evils of drink, vice, gambling, etc. is carried on by the government in the schools. In the very large and beautiful co-educational high school in Orizaba in the State of Vera Cruz I was much impressed and touched when I saw the scores of well printed and framed mottoes which adorn the walls of the corridors and classrooms: ethical aphorisms by the greatest men of all ages and lands.

Among all countries Mexico is richest in crafts: feathers, straw, wood, stone, metal, pottery, weaving. In rural communities crafts have long been almost a

ritual; now "a new esteem of Mexican creativeness is surging over the country," says Gruening; appreciation of it shows in a hundred ways. The work in the numerous open-air art schools and the great wealth of modern frescoes, the first attempt of Mexican painters at expression of themselves and of the country, are a marked step forward in national consciousness.

Our Ambassador to Mexico, Mr. Reuben Clark, and Mrs. Clark gave a beautiful reception and tea for the members of the Seminar at the United States Embassy in Mexico City, and Mr. Clark addressed us at some length, very graciously answering questions on different topics. Several lawyers in our party broached the vexed topics of the land-laws and foreign investments, and it was a matter of personal rejoicing for many of us to see how chivalrously our Ambassador stood up for the Mexican administration, what deeply sympathetic understanding he has for Mexico's needs and how sincerely he advocates the technique of friendliness and true neighborliness between the two countries. "General Calles is one of the greatest men alive," said Mr. Clark, "not only in Mexico, but in the world today." Due to Mr. Morrow's efforts, the Mexican Courts are now the arbiters in oil disputes whereas formerly diplomatic channels were used, so the diplomatic sky in Mexico is considerably clearer at present.

While it is true that some of the best brains are now going into the Federal government, the paramount question for Mexico at this time seems to be to bring forth a sufficient number of executives in the many different states of the Republic, men who combine ability and modern training with selfless devotion. The complexity of the country's problems certainly is exceedingly fascinating and should offer a challenge to all serious minds. In my humble opinion nothing could be more stimulating than a Mexican holiday. The peculiar charm of the capital, the hoariest metropolis in America, "the incredible beauty" of the country, "the unspeakable flowers," the inexhaustible variety of the scenery, the perpetually snow-capped mountains, lay their spell upon you and fill you with great joy.

Earlham College,
Richmond, Ind.

Today is your day and mine—the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not of cynicism. It is for us to express love in terms of human helpfulness.—DAVID STARR JORDAN.

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NATIONAL MINORITIES — WHAT THEY MEAN

BY HEADLEY HORSNAILL

SINCE the Great War, a term but little used before 1914 has sprung into prominence in European politics. It is that of "National Minorities." What are these? The U. S. A. has none in the technical sense for she started the division of her vast territory with an almost clean slate. Great Britain knows rather more about the problem—though she has done much to meet it, and does not have it in any acute form in the British Isles. It is in Europe and, more especially in Central Europe, that National Minorities most abound. Why is this the case?

During the past two or three millenia, Europe has been overrun by various races. Waves of invasion have swept forward and have receded leaving islands of former cultures and civilizations and pools, or seas of their own. Latin has striven with Celt, Teuton with Celt and Latin, Slav with Teuton. In one area or another one or another race has survived, but there have always been border regions where the two races and cultures overlapped and one—"the minority," was ruled by the other.

The Austrian-Hungarian State before the war included many such minorities of Slav, Latin, Turkish or Jewish race, which were subject to the rule of the Teutonic and Magyar majorities. Then came the close of the war. Mr. Wilson promulgated the doctrine of the self-determination of nationalities, and the Peace Treaties were ostensibly an attempt to re-parcel Europe on such lines. But the treaty makers were actuated by other motives of a political, economic or strategical character, and particularly by the desire to dismember the Austrian Empire, and to fence Germany in—and Russia out—by a chain of Franco-phile states. So, alas, the self-determination principle emerged in a much watered down form. In order that the new states might have strong strategic frontiers, or natural resources to make themselves rich and self-supporting, (as they then fondly dreamed would be possible) or, that they might get a direct outlet for their commerce to the sea, many millions of people living in areas almost exclusively populated by their own nationality, were cut off from their parent stock to form Minorities under alien rule.

The Slav States of Czecho-Slovakia and Poland were those which acquired the largest minority populations in this way. An ethnographical map of Europe shows a wide, sometimes a very wide rim, of German-speaking regions all the way round Czecho-Slovakia's industrial head, which fits on the map so snugly between Teutonic jaws—Germany the

upper and Austria the lower. And all along the Southern edge of her Slovakian tail, there is a considerable rim populated by Magyars, whilst the eastern tip is almost entirely Ukranian. Poland in the West, in Upper Silesia and the region of the Polish Corridor, acquired many German subjects, whilst in the East an area representing nearly half of Poland is inhabited by White Russians and Ukrainians. The same thing took place in a lesser degree in the case of the other victor states, whose zeal for the self-determination of nationalities (other than their own) was considerably less than their desire to get some valuable parings from the defeated Central Powers. Thus Yugoslavia and Roumania acquired territories inhabited mainly by Bulgarians or Macedonians, and France and Italy areas mainly inhabited by German-speaking populations.

Altogether, it is estimated that some 40,000,000 people, mainly Germans and Slavs, but including also Basques, Bulgarians, Greeks, Jews, Catalonians, Magyars and Swedes, are living under alien majority rule in some 13 different States, a large proportion of whom are suffering cultural and economic disabilities because of their nationality.

That this condition of things would leave room for abuse of power and consequent discontent and political unrest, was evident even to the treaty makers, who sought to provide a means of safeguarding the rights of the minorities, by the creation of a Minority Section in the League of Nations Secretariat, and the provision that the grievances of minorities, after examination by committees of three and with the consent of the affected state, could be brought before the Council of the League. In practice, however, this has meant that only a very few petitions have percolated through to the Council, and that these, owing to the preponderance of influence of the Majority States on the latter, have met with small success.

About eight years ago some enlightened men from the minorities conceived the idea that these must unite and make common cause for the furtherance of their own interests and rights. The idea was no easy one to put into practice for it involved cooperation between members of nationalities whose fellow-nationals, as majorities, were oppressing one another. The leaders of the movement were, however, farsighted enough to see that, guided by right ideals, this apparent obstacle might become a source of strength rather than of weakness. If members of antagonistic nationalities could cooperate for their common minority

rights, perhaps they would form a bridge between their respective majorities, and pave the way to a better understanding between them. At any rate the minority leaders were not to be deterred from the task to which they had set their mind, and the first Congress of Nationalities was held in Geneva in 1925 and congresses have since met every year in that city till 1931. It was decided that the Eighth Congress, this year's, should be held in Vienna, mainly from motives of economy, for Vienna lies in the minority area of Europe, whereas Geneva is outside its western boundary.

This year's Congress saw some ninety delegates representing fourteen Nationalities, distributed amongst thirty-seven groups, living in thirteen different European States, meet together in the hall of the lower Austrian Parliament.

Dr. Wilfan, a Slovene and a former member of the Italian Parliament, has been a very leading spirit in the movement, and the Chairman of the Congress, since it began. His idealism and capacity for tactful guidance has done much to keep the movement to the broad aims of a common objective, and to prevent it dissipating its forces by becoming involved too much in the special grievances of the individual minorities.

His opening speech this year, and that of the Swiss Professor Bovet, set a high tone to the delegates to endeavor to rise above the contemplation of their own special grievances to the consideration of minority problems as a whole, to recognize the necessity of breaking with a system of force and to guard against attributing conscious wickedness to opponents.

An important resolution of the Conference demanded the drafting of a Convention between all European Majority States (not merely between those having majority obligations under the Peace Treaties) agreeing to general principles for the treatment of all minorities on a basis of equity, whilst another proposed the substitution on a permanent Minority Commission of the League of Nations, for the present most unsatisfactory system of dealing with petitions by special committees of the Council.

The attitude of the Churches on the minority question, the important part they may play in its solution, and a protest against their share, in certain countries, in the oppression of the minorities, formed the substance of another resolution; whilst a fourth, advocated the establishment of an Institute of Minorities for the objective and scientific study of the whole range of material involved.

Vienna, Austria.

QUAKERDOM • AT • LARGE

Millard S. Markle, head of the Biology Department of Earlham College, has been elected Vice-President of the Indiana Academy of Science, in whose activities he has long taken a prominent part.

* * * *

In the recent election, Albert J. Overman, Treasurer of the West Richmond Friends Meeting, was elected Treasurer of Wayne County, Indiana, greatly to the satisfaction of his many friends.

* * * *

Professor Harold E. B. Speight, Professor of Biography at Dartmouth College, who became a Friend by conviction a few years ago, has been elected Dean of Swarthmore College. His appointment fills the vacancy made by the recent election of Dean Walters of Swarthmore as President of the University of Cincinnati.

* * * *

A letter from Robert L. Simkin written on their steamer of the Yangtse River carries the following paragraph: "We are having a good trip. This morning two or three shots were fired at us from the bank, but no one was hit. We have steel plates lashed to the rail at vulnerable points, but have not needed them until today. The scenery has seemed more beautiful than usual, and tomorrow we enter the gorges which are among the world's best."

* * * *

Friends University, Wichita, Kansas, is rejoicing in the fact that after an investigation of its library efficiency and facilities, the Carnegie Corporation of New York has made it an appropriation of \$6,000 for the purchase of books. Dr. William Randall, of Chicago University, who made the investigation for the Corporation, stated that of a specially prepared list of books arranged as a library measurement or test, Friends University had about twice as many volumes listed as the average college of its size.

* * * *

Our Friend, Gurney Binford, of Shimotsuma-Machi, Japan, has been honored this year with the Presidency of the Federation of Christian Missions in Japan. It is understood that this recognition came through his active interest and leadership in the Christian Rural Reconstruction movement in that country. There are now in Japan about 2,000 farmers who have attended the Rural Christian Gospel Schools. At a meeting on October 27 of the Japan Yearly Meeting Social Service Committee, of which he is chairman, the present condition of the rural work which they are carrying on was reviewed and found to be encouraging.

On November 21, a very stimulating international debate took place at Earlham College, Richmond, Indiana, when James J. Auchmuty and Garrett E. Gill, representing Trinity College of Dublin, Ireland, vigorously upheld the affirmative of the question: "Resolved, that the various nations should cancel their inter-governmental war debts and reparations." The negative side of the question was ably argued by Tom B. Millikan and David W. Dennis, representing Earlham. The critic judge, the Honorable Evans Woollen, of Indianapolis, rendered a decision in favor of the affirmative. The young Irish debaters are making a tour of this country, debating various issues of public interest with American college and university men. Their visit to Earlham had personal interest in the fact that Mr. Auchmuty is a great friend of our Friend James Douglas of Dublin, who made many friends over here when he visited among us some years ago. For many years, James Douglas has been an influential senator in the Irish Parliament.

* * * *

In reporting to the London *Friend*, a member of Welwyn Garden City Meeting reports a unique occasion in connection with the recent hunger march of the unemployed to London. Eighty-six hungry, travel-stained, footsore men entered the meetinghouse, threw down knapsack, sticks, and banners, and sank down on the seats in the warm room. They were soon supplied with food and hot tea. "Then such community singing!" wrote the correspondent. "But the most significant act took place in the Committee Room. In the Roman Catholic Church there is a yearly ceremony, when, with much ritual, the Pope washes the feet of selected poor men, in memory of our Lord washing his disciples' feet. It was surely a far truer approach to that Sacrament of fellowship when two women Friends, with a helper, bathed and bound up some of the raw and blistered feet of those tired men. Comrades, on thought, we do not know much about you, we may not agree with all you do, but you and we are brothers of the Christ, and we offer you in his name the sacrament of the broken bread, and of the feet-washing of the fellowship of love. May we not feel that in our meetinghouse that autumn day there was a true communion—even though it took a strange form—and that the 'Real Presence' was in our midst as we ministered to the needs of His brothers."

NEWS OF OUR MEETINGS

Bloomington Quarterly Meeting was held in Bloomington, Ind., November 19 and 20 with a good degree of interest in the several sessions. Pauline Guyer, pastor at Benson Chapel, south of Terre Haute, was in attendance and brought very helpful messages. On Sunday afternoon she talked on mission work in Nigeria, West Africa, where she has been serving. She was given the closest attention by her audience, and our hearts were stirred as she related some of the victories being won for the gospel of Christ in that part of the Dark Continent. . . . Bloomington Monthly Meeting has arranged for church nights to be held in the colder months. One department of work has charge each month. The meeting in December is assigned to the young people's division, of which Floy Chapman is leader. In January the committee on Prohibition and Public Morals will give the program, with Helen Pickett, chairman. Literature and Peace will have charge in the February meeting, Lenora Hobbs, chairman, and in March, Religious Education, with June Coffin, leader.

* * * *

Because of a conflict between the time of the regular meeting of the Friends Fellowship Group at Columbus, Ohio, and the monthly services of the United Religious Council at Ohio State University, the regular time of the monthly meeting of the Fellowship Group has been changed from the second Sunday to the third Sunday of the month, meeting at 2:30 at the Central Y. M. C. A. On November 20, Isaac T. Johnson, of Urbana, Ohio, met with the group, outlined the general program of the Five Years Meeting, and gave his reasons for the necessity of such an organization.

* * * *

The first Institute on International Relations to be held at Raleigh, North Carolina, occurred on November 12 and 13 under the auspices of Raleigh Monthly Meeting of Friends, with a number of educational, religious, and business groups cooperating. The Institute was opened with a supper meeting on Saturday evening and closed with a round-table discussion on Sunday evening, on the subject, "What We Are Doing for Peace." Dr. Francis C. Anscombe, head of the History Department of Salem College, spoke on "China" at the evening meeting on Saturday, and graphically depicted the sad plight of that country. Dr. Elbert Russell, Dean of the School of Religion of Duke University, delivered

the message Sunday morning, and Dr. Henry Louis Smith spoke in the afternoon on "The American Republic and World Peace—Our Mission and Our Opportunity."

* * * *

Donald B. Spitler, of Detroit, Michigan, has accepted a call to serve Spiceland, Indiana, Friends as pastor. Detroit Friends will carry on without a pastor for some time, and are eager to know of any Friends ministers who may be passing through the city.

* * * *

West Branch Quarterly Meeting of Indiana Yearly Meeting was held at West Milton, Ohio, on November 19 and 20, with better attendance and deeper interest manifested than for some time. No visiting ministers were present Saturday, and the message was given by the local pastor, Harry E. Reece. Sunday meeting was in charge of young Friends, five of whom, Frances Miles, Dorothy Jane Riggin, Elizabeth Webb, Thomas R. Kelly, and Virgil Peacock, were from Earlham College. West Milton's contribution to the program was a selection by the orchestra of young people, most of whom are in the Intermediate Department of the Sunday School. A group of young Friends from Center Meeting sang "All Hail Emmanuel." The scripture was read by Virgil Peacock; Frances Miles and Dorothy Jane Riggin gave echoes from the Young Friends Conference at Quaker Haven; and Elizabeth Webb rendered an inspiring violin solo, to which Prof. Kelly referred in his splendid talk on "Possibilities of a Life," which was greatly appreciated.

* * * *

Winchester, Indiana, Quarterly Meeting convened at 9 a. m. November 19, with a good attendance, even though travel was very difficult on account of deep snow. In the Meeting of Ministry and Oversight, Charles E. Hiatt elicited Bible verses from memory from all present, and then brought the message. At the Young Friends session, "Thoughts on Peace" by Pauline Baldwin was read. The Christian Endeavor work was ably discussed by George Newbold. The report of the committee on proposed activities for the year was read by Frederic E. Carter. Laura Feters gave a very inspiring talk on "The Need to Find Our Task." In the regular service Frank Long of Marion delivered a very impressive sermon and Charles E. Hiatt followed with appropriate remarks. Mary Hinshaw, missionary superintendent, and representative to the Triennial Conference at Wilmington, Ohio, gave a well prepared and comprehensive report of the conference. The Ladies' Aid served an excellent noon dinner. During the afternoon business session, Adam Flatter gave a few highlights of the Yearly Meeting. The Quarterly Meeting, repre-

senting a membership of 3,657, instructed the Clerks to write to President Hoover, protesting against the repeal of the Eighteenth Amendment and the modification of the Volstead Act. Visiting Friends were Frank and Mira Long of Marion and Alice Woodard Hunt of Fountain City.

FALMOUTH QUARTER ADOPTS NEW SCHEDULE

Falmouth Quarterly Meeting convened at Windham, Maine, October 29, with a different order of meetings than has been its custom. For many years the meeting on Ministry and Oversight has started at nine a. m. on Saturday, followed by the business session of the Quarterly Meeting at ten, and a devotional meeting in the afternoon.

This quarter the meeting on Ministry and Oversight was called at nine-thirty a. m. when interesting verbal reports from the two Portland Meetings, Durham, and Windham, were given. The outstanding note in these reports was that of definite signs of spiritual growth. Record was made of the passing on September 2, 1932, of L. Maria Dole, an overseer in Falmouth Monthly Meeting; and on October 19, of Albert F. Minott, an aged and beloved minister in Durham Meeting.

At ten-thirty Friends entered into a period of worship. The thought for the hour was introduced by the hymn, "Higher Ground," after which James A. Coney made a stirring and heartsearching plea for Christians to be "Christians of the higher order." Other ministers present spoke of various ways in which this higher order might be attained.

Following a bountiful dinner prepared by Windham Friends, the Quarterly Meeting sat again at one-thirty for its business session. At the completion of the business, James A. Coney addressed the group on the words of the Discipline, "The Quarterly Meeting on Ministry and Oversight. . . shall be diligent and judicious in devising measures and means

for the promotion of spiritual life and godliness." This had been the concern of the meeting on Ministry and Oversight. James Coney stressed the choosing of elders and overseers according to their gifts for those offices, and by plain spoken words and given examples of other's service, he told what it is possible for elders and overseers to do.

Windham Meeting has recently become a unit in the "Larger Parish" of that vicinity, and on Sunday morning all the churches of the Parish united at Windham. William Prideaux of Durham, brought a ringing message of victory. His thought was that Christianity is more than bearing trouble, it is the God-planned way of life that gives triumph over difficulties, and in triumphing may know God as never before. A basket lunch was enjoyed at noon, and the final meeting of the sessions was led by James A. Coney with another message of victory—a victorious faith, which does not pray to have an easy path, but overcomes in all circumstances.

WESTERN QUARTERLY MEETING

Western Quarterly Meeting of Friends, of North Carolina Yearly Meeting, was held at Center Friends Church twelve miles south of Greensboro, November 12 and 13, with a large attendance. The main message of the opening hour of worship was brought by Ralph H. Boring, whose impressive message was based on the text "Behold the man!"

The following local ministers were present for a part or all of the Quarterly Meeting: Lewis W. McFarland, D. Virgil Pike, Thomas F. Andrews, Alfred H. Harris, Edward B. Harris, Cora Lee Norman, J. Waldo Woody, and Elbert D. Newlin, pastor of the entertaining meeting; also, the following visitors were present part of the time: Ralph H. Boring, Samuel L. Haworth, John C. Trivette and Herbert W. Reynolds.

After the meeting for worship a bountiful picnic dinner was served by the women of the local meeting. Then followed the business session under the direction of D. Virgil Pike, Clerk. Reports on the spiritual conditions of the meetings in the quarter was one of the outstanding items of business considered. This meeting was favored with the presence of E. F. Craven, a business man from Greensboro, who spoke feelingly of his own Christian experiences. As the business session drew to a close, the hearts of those present were touched by a message from Margaret B. Hackney of Concord, Tenn., who labored so long in the limits of North Carolina Yearly Meeting and Western Quarterly Meeting. She was pastor of the Center Meeting for about thirteen years.

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DEATHS

BARRETT—At his home in Indianapolis, Indiana, November 16, 1932, after a critical illness of one week, John R. Barrett, a prominent member of Indianapolis First Friends Church. He was born in Spring Valley, Ohio, in 1860. For over thirty years he had been actively engaged in the milling business in Indianapolis and was well known in business and industrial circles of the city. He was a trustee of First Friends Church. His wife, Ella M. Barrett, died about a year ago. A son, a daughter, and five grandchildren survive him.

FRANCES—At his home in Des Moines, Iowa, September 23, 1932, Calvin Frances, son of John and Sarah Frances, aged seventy-eight years. He was a devoted member of the Friends church for fifty-seven years and for the past twenty-three years the Des Moines meeting has received the service and blessing of his godly life. He leaves the companion of fifty-seven years and four children.

JENKINS—At her home in Sapulpa, Oklahoma, August 18, 1932, of heart trouble, after an illness of many months, Delphina White Jenkins, aged seventy-seven years. She was the daughter of Josiah T. White, of Richmond, Indiana. A member of Kansas Yearly Meeting, Delphina Jenkins was, for fifty-six years, a minister full of zeal and good works. Though much of her active life was spent in locations removed from centers of Friends' activities, she found out-

let for service with other Christian groups and through the channels offered by the W. C. T. U. Her husband, William M. Jenkins, was the first territorial governor of Oklahoma, in which state they had lived since the opening of the Cherokee Strip in 1893. Besides her husband, she is survived by two daughters and four sons. The funeral was held in the First Presbyterian Church of Sapulpa.

RICH—At her home near Thorntown, Indiana, October 3, 1932, Rachel Rich. She was born December 27, 1869, the daughter of Franklin and Ann Weesner Rich, and, being brought up in a Christian home, at an early age she gave her heart to Christ. She was educated in the schools of Sugar Plain. Missionary work was very dear to her and she contributed freely of her means to its support. She was loyal to the Bible school and for a number of years taught the beginners, and was always interested in their development. She was a faithful member of the Friends Church, and filled many places of responsibility. Her lameness from infancy did not hinder her from being of service to the sick or those in need. Funeral services were held at Sugar Plain, in charge of C. R. McKean, assisted by Lewis E. Stout and Leslie Bond.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

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4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface

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1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to Mrs. Deborah DeBaun, Clerk, 13118 Pinehurst Ave. Phone, Hogarth 7035.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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